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COMMUNIST IMPERIALISM EXPLOITING THE CHINESE CHURCHES FOR WORLD AGGRESSION

This is the title which Rev. Samuel E. Boyle, Reformed Presbyterian missionary formerly in China and now in Japan, has given to a 16 page mimeographed review of Tien Feng for the year 1958. He states that he had the complete file of 24 numbers before him as he wrote. We have seen most, but not all of them.

Mr. Boyle analyzed the contents of Tien Feng for several months, and reports approximate percentages as follows:

1. Secular propaganda taken verbatim from Communist newspapers or journals and published in Tien Feng to persuade readers to follow the Communist leadership in world revolution: 48%.

2. Religious propaganda especially designed for Christians in order to suppress all remaining opposition to Communism and to enlist the whole church in enthusiastic participation in the Chinese "leap forward" drive toward Socialism and ultimate Communism: 36%.

3. Devotional and Bible study materials: About 12%.

4. Non-political items of church news: 1%.

5. Editorial comment and information: 3%.

He points out that items 1 and 2 show a total of 84% devoted to the Government-inspired propaganda for the defence and propagation of world Communism. (I have not made a quantitative analysis, but my impression from my own reading is that this analysis of his is a fair one.)

His comment on this content analysis is as follows: "Western readers must not jump to the conclusion that such propaganda in Heavenly Wind is openly trying to change Christian believers into Communist Party members. The very effectiveness of such a church paper depends on maintaining the outward illusion that it is loyal to the great historic Christian faith. Atheism is sometimes frankly opposed, though with caution, as will be explained later in this paper. Heavenly Wind works more cleverly by indirect suggestion than openly. It consistently praises the improvements in China under the Communist Party and always depicts life in old, reactionary China's society as both miserable and sinful. The Communist Government of China permits Heavenly Wind to continue publication because it is useful in deceiving, corrupting and ultimately destroying real Christianity in China. This sober charge is made even though articles appear in Tien Feng which on the surface seem to be perfectly orthodox and helpful Christian teaching."

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

Commenting on the demand to commit the heart (chiao Hsin) to the Communist Party, Mr. Boyle says, "In this 1958 publication Heavenly Wind we can see signs of a final assault on the last citadel of Christian faith and thought. The atheistic rulers of China now demand that the Christians give their ultimate, highest devotion - not to God - but to the Communist Party. Having already yielded to Satan for nine years past, the Three Self Movement now is unable to say to Satan as Jesus did, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

He finds the history of the church in China during 1958 to be largely dominated by the working out of the effects of the Peking Conference of church leaders held October 28 to December 4, 1957. These effects include the institutes on local and provincial level held during the first half of 1958, and the large number of denunciations of rightists within the church, many of them outstanding church leaders who had previously been prominent in the Three Self Movement.

Strangely enough, the enforced unification of the churches which we have already pointed out as being of such sinister significance for the future of the church in China is not mentioned by Mr. Boyle. Nor does he pay attention to the enforced recruiting of many church workers for the industrial and agricultural Great Leap Forward and the confiscation of large amounts of church property (nominally offered to the Government as a gift by the churches).

The caution with which Christian writers in China now have to approach even such fundamental subjects as belief in God and opposition to atheism, he likens to the old Chinese proverb, "Picking lice from the head of a tiger." The stock treatment of this subject by Christian writers, he says, is as follows: "The Christian writer begins by stating that, 'as every one knows, the Christians believe in God but the Communists are atheists.' 'In spite of this fact, the writer will continue, 'our People's Government of China and our Chairman Mao Tse-tung generously allow Christians the freedom of belief in God. The State even protects our freedom to worship and helps us when the church is in financial need.' Then a statement may follow that affirms the Christian church's enthusiastic support of the Government's social welfare program for all China's six hundred million people. 'Now, in Communist China, for the first time in human history, believers and unbelievers have learned how to run the road to Socialism together in harmony and success!' " Such caution is to him proof that "forthright Biblical preaching against atheism is non-existent. I have yet to find any Chinese writer or speaker quoted as having preached publicly on Psalm 14:1, 'The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.' " (His summary of the stock treatment is substantially correct, and follows the line which I have read many times in Tien Feng. But it is hardly fair to bring such a charge of pussyfooting against Bishop K.H. Ting's keen article on atheism, which we have already reported to our readers.)

THE CLAYTON CHU TRANSLATIONS

Under the auspices of the U.S. Joint Publications Research Service Clayton Chu has been translating and publishing in mimeographed form much of the material from the Tien Feng which we have been reporting on in the Bulletin. Five of the most recent of these are described below:

"Religion in Communist China." JPRS (NY) Report No. 877 for November 17, 1958. This report consists of 169 pages: Christianity 95, Buddhism 23, Lamaism 25, Islam 13, Inter-religious Activities 7, and Atheistic Propagation 6. The materials on Christianity are largely from the latter half of the year 1956, and include Wang Ming-tao's alleged confession, made after his release from prison. The final chapter is a translation from the Kuangming Daily for November 15, 1956 entitled "Break Down Religious Beliefs and Increase Atheistic Education."

"Translations of Selected Articles on Religious Theory and Activity in Communist China." JPRS: 1210-N for February 6, 1959; 23 pages, mostly translations from En Yen (Words of Grace), a YMCA youth magazine, October and December 1957 numbers.

"Articles on Christian Activity in Communist China from Tien Feng." JPRS: 1279-N for February 26, 1959; 93 pages, all translated from Tien Feng for January to March 1958. It includes the complete text of Kiang Wen-han's article on the use of Christianity by imperialism, which we summarized in the September 8, 1958, Bulletin.

"Articles on Chinese Christian Activity from Tien Feng Nos. 16 and 17 (August and September), 1958." JPRS:1333-N for March 11, 1959; 57 pages. This includes several articles expounding the Communist view that preachers who do no manual labor are parasites and exploiters. It also translates the article by Cheng Kuan-yi about the churches of Peking to which we referred in the January 19, 1959 Bulletin, an article attacking Shanghai Seventh Day Adventists Lin Yao-hsi and others, and one attacking two Christian leaders in Kweilin (Baptist leader Ting Pao-hsi and the former president of the Taitung Theological Seminary Chang Hsueh-kung. At the time of the Hungarian incident Ting was so elated that he told Comrade Chou of the Kweiling Bureau for Religious Affairs, "When the time comes, i.e., when the Hungarian incident happens in Ghana, I will protect you.")

"Selected Articles from Hsien Tai Fo Hsueh (Modern Buddhism), No. 11 for November 13, 1958." JPRS: 1347-N for March 11, 1959, 21 pages, which shows that Buddhists in China are subject to the same sort of pressures which we have been describing in this Bulletin for Christians.

These reports are theoretically available from the Photo-duplication Service, Library of Congress, Washington 25, D.C., but I understand that they charge about 13¢ per page, so our readers may order any of them at their own peril!

A CHRISTIAN POLICY TOWARD CHINA

The discussion of American foreign policy precipitated by the Cleveland Conference last November has been taken up by a group of American missionaries in Hong Kong. Though not as violently critical of the Cleveland statement as similar groups in Taiwan and Korea, still they view the statement with misgiving, and point out that whether intended or not, approval would be implied in the act of recognition. However, they sympathize with the feeling that something should be done, and accordingly present their own program of suggestions for a Christian policy:

1. Exercise patience (Our activism can in the end be turned against us.)
2. Give Asian Christians a generation to work on the problem of contact with their own people.
3. Prayer is a means of sharing and understanding.
4. Support with vigor the United Nations drive for Human Rights.
5. Encourage and participate actively in world wide efforts to alleviate the desperate plight of the homeless refugee. "International Refugee Year" is one avenue.
6. Send Christian young people to Asia to study and learn - not to teach, observe and then fly back home. Involvement is needed.
7. Look humbly at our own problems and see if we are the chosen ones to lead the World Christian Community just now in such important matters.
8. Send some of our best 'brains' - Seminary professors, youth workers, etc. - for two year terms to the Far East. (Involvement is necessary.)
9. Set up a qualified research group in the Asian area, studying all aspects of Church relationships and problems. (As Buddhist Centers of World Council.)

These suggestions, approved by the group, were based on a paper written by YM Secretary Harry Brunger.

A HISTORY OF IMPERIALISM IN CHRISTIANITY

Tien Feng for December 19, 1958, has in it an appeal by 21 Christian leaders of Peking (the only names we recognize are those of Newton Chiang and Chao Fu-san, both Anglicans), asking Christians all over China to send to them any local material they have which illustrates how imperialism used the mission boards to oppress the Chinese people. This, they say, will be a valuable historical contribution. In particular, they ask each Three Self Committee in every locality to make itself responsible for writing out this material and sending it to them promptly. They hope to have all the material in hand by May 1, and then they will edit it in book form and get it published in time for the October 1 national celebration.

MISSIONARY NEWS

Recent deaths: Dr. H.H. McMillan, formerly Southern Baptist missionary in Soochow;

Mrs. Robert Wellwood (listed as retired China missionary in Christianity Today, but not in our directories) at Penny Farms, Florida, at age of 95; Rev. Charles V. Reeder, formerly Presbyterian missionary in Weihsien, Shantung, on March 12, in Ohio; Mrs. Charles E. Patton, formerly Presbyterian missionary in Shanghai, on March 28 in Pasadena, Cal.

CHURCH NEWS

All the churches in Swatow have been closed except two. These two are the Zion Church, opposite the Presbyterian Hospital, and the Hakka Church on the other side of the city.

A Hong Kong letter says that churches in Canton are being reduced to four, one each for the north, south, east and west sides of the city, - the same arrangement as was made in Peking.

David Au, prominent layman (I think Episcopal), formerly in Shanghai with a shipping company, died in Taiwan on March 5. He was Past Grand Master of the Grand Lodge (Masonic) of China.

A daily paper published in Tangshan, Hopei, reported on November 15, 1958, that ten Protestant Christians there had been arrested. The first one named is a Methodist preacher Wang Jo-chan. The charge against Sung Ch'ing-hsiang was that he was distributing reactionary Christian literature - books, periodicals and handbills - from Hong Kong. Others were charged with faith healing practices. The proscribed sect Jesus Family seems to have been revived here, for one of those arrested is called "director of the 'Home of Jesus' " (Hong Kong translation), and it is said that he had cheated 27 members of their money and belongings.

In the Feb. 2 Bulletin we reported the condemnation as rightists of Ch'ien T'uan-yuin and others in Shanghai. The Shanghai liberation Daily of September 24 carried two articles about these rightists, one written by Y.T. Wu. It is said that after the arrest of Wang Ming tao, Ch'ien T'uan-yuin gave a series of sermons on the subjects "Saving Your Strength" and "Be Stout." Y.T. Wu in his article complains that they played up the antagonism between belief and unbelief.

GENERAL NEWS

A course on the Chinese language will be offered in the night school classes for adults in the public school at the corner of Amsterdam Avenue and 123rd Street, New York City, beginning April 9. Miss Loretta Pan, graduate of Ginling College, will be the teacher.

The Chinese Medical Journal for November 1958 tells how doctors connected with the Shanghai Second Medical College managed to save the life of a badly burned steel worker. The extra attention given to this worker is attributed to the interest the Communist Party showed in the case. The doctors afterward commented, "Without the Party intellectuals like us could not possibly have broken out from the established rules of bourgeois experts." This Medical College has newly established departments to study hypertension, schistomiasis and measles vaccination, and it is noted that for each of these departments there is a concurrent political head. The reader who reported all this to the Journal of the American Medical Association (Feb. 28, 1959) comments drily, "This is the first time I have seen a medical journal devote a section to communist propaganda."

Students at Wuhan University recently launched a wall poster campaign against Communist educational policies, according to a Nationalist Chinese News Service summary from the Communist Hupeh Daily News. About a thousand posters were put up criticizing the work-study program, which, they claimed, had converted about 60 million students into slave laborers. They stated that educational policies are decided by Party men who, though they are laymen in education, yet constantly interfere in academic matters. One poster read, "Those party members who assume the attitude 'I am the state' should get off the campus." The Daily added that a number of students and faculty members were arrested as reactionary elements.

A news item from Singapore indicates that since the establishment of communes a year ago remittances to the mainland from Chinese in Malaya and Singapore have dropped by about 50%. And a personal letter from Amoy suggests that this situation has caused enough concern on the mainland to evoke a special ruling. The letter states that the meat ration there is four ounces a month. However, in order to stimulate remittances from abroad (Many Amoy people have relatives overseas), the provision is added that those who get such remittances to the amount of 100 yuan or more a month may buy two catties of meat a month in addition to the regular ration.

There are about 60 minority races among the population of mainland China, and according to the official census figures of 1954, they number about 35 million. The larger of these groups have been granted a certain amount of local autonomy. For example, the whole of Ninghsia Province, almost entirely Mohammedan, is known as the Ninghsia Hui Autonomous Region. Some universities have been set up especially for these minority groups, and during 1958 there were demands for more technical training in these universities. Recently an article in the Kwang Ming Journal reminded the minority races that it is more important to train specialists in politics - that is, to train tribes people to become Communist cadres.